

# Islamic Sciences Part 5

## Sciences of Ḥadīth علوم الحديث

- **This is a vast and an extremely complex science to apply, subhan Allah!**
- Unlike the Quran, Hadith compiled over decades and some cases centuries
- Muslims went through civil wars and numerous sectarian and political schisms
- Expansion of the khilafah allowed other ideologies to creep in, challenge, and even corrupt the understanding of the Sunnah

## Continuous Chain of Priorities المسلسل بالأولوية

- The first Ḥadīth that I ever heard my teacher narrate to me,
- That was the first Hadith his teacher narrate to him,
- That was the first Hadith his teacher narrate to him, ...
- ...
- Imam al-Shawkani (1839 CE)
- ...
- Hafiz ibn Hajar al-ʿAsqalani (852 H)
- ...
- [Sufyān b. ʿUyaynah](#) (198 H, Tābiʾ Tābiʾ)
- [ʿAmr b. Dīnār](#), [AR](#) (126 H, Tabiʾi)
- [Abū Qabūs](#)
- [ʿAbdullāh b. ʿAmr b. al-ʿĀs](#) (63 H, Ṣaḥābī)
- Rasūlullāh ﷺ

أخبرنا ياسر قاضي > حدّثنا ضياء الرحمن الأعظمي > ... > عن [سفیان بن عینة](#) > عن [عمرو بن دينار](#) > عن [إبي قابوس](#) > عن [عبد الله بن عمرو بن العاص](#) قال > قَالَ رَسُولُ اللَّهِ ﷺ «الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ اِرْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُم مَّن فِي السَّمَاءِ»  
أخرجه أبو داود (٤٩٤١)، والترمذي (١٩٢٤)، وأحمد (٦٤٩٤)، ومصنف أبي شيبة (٢٥٣٥٥)، ومسنَد الحميدي (٦٠٢)،  
والحاكم (٧٢٧٤)، سنن البيهقي (١٧٩٠٥)

- Takhrij (Extraction)
  - Where in the six books? Why the six books?
  - Why is it not in Bukhari or Muslim?
  - Whos is Sufyan b. Uyaynah?
    - Teacher of Ibn Hanbal
    - Teacher of Ibn Abu Shaybah, the teacher of Bukhari

- Beyond the six books? Why is Musnad Ahmad or Musannaf Abi Shaybah not in the six? There are others
- Also in Musnad Humaydi? Who is Humaydi?
- Who is Hakim? Who is Bayhaqi?
- Also in others genres of books: Shu`ub al-Iman of Bayhaqi
- All chains converge up to Sufyan b. Uyaynah
- Why not Riyadh al-Salihin? Mishakat?, 40 of Nawawi?
- Verdict / Hukm of Isnad
  - Which methodology is being used for authenticity?
- Chain and Narrators
  - Who are these people?
  - Books of men? Which book? Beginner? Advanced?
  - How did they rate them?
  - Who is Abu Qabus?
- Final Verdict of the Hadith?
  - Mutaba`at: Any chains exist outside of Abu Qabus connected to Sufyan? No :-( – This is solitary
  - Shawahid: Similar concept in other authentic chains? Supporting evidence. Many many...
    - [Bukhari:6013](#) مَنْ لَا يُرَحِّمُ لَا يُرَحِّمُ
    - Is this from Sufyan? Who decides a hadith is a Shahid? Can Shahid be the Qur`an?
    - Searching by idea, not wordings... very difficult
- Grades
  - [Abu Dawud](#): Silent. His intro tells us that hadith is salih. What does that mean?
    -
  - [Tirmidhi](#): Hasan Sahih. What does that mean?
    - Missing in translation
  - Albani: Sahih
- How did this chain come about? What is a musalsal bi-al-awlawiyyah?
- What about its content?
  - What if the content is disturbing to you? What if it was a solid chain?
  - How do you understand the content?
    - Lecture on Rahmah, Womb, Quran, Evidences
    - What about the opposite meaning (mafhum al-mukhalafah)?
    - Can principles be derived from it? كما تدين تدان، الجزاء من جنس العمل
    - Where does it fit in the principles of Sunnah?
    - Merciful to whom?
- Use of this hadith
  - Darimi: Why is this hadith used in refutation of the Jahmiyyah?
  - Who are the Jahmiyyah?

- Also in al-Dahabi's 'Ulū (Transcendence of Allah)?
- Is it used in Fiqh?
- Is Rahmah fard?
- Commentary of Hadith
  - [Sharh Tirmidhi](#) by al-San`ani. Who is San`ani?
  - Do they exist for all the books?
  - No commentary on Musnad Ahmad
- Hundreds of books for the best research.

## Times of Upheaval and Tribulations الفتن

- Division of the Ummah (35 H)
  - Rejection of the authority of the Companions
  - Reliance on unorthodox interpretations of Quran and the Sunnah
  - Rebellion of the Khawarij and forming a sect
  - Schism of the Shi`at `Ali and eventual formation a sect
- Deviation of the Umayyid Caliphate (41–132 H)
  - Introduction of foreign and unislamic practices
    - Bayt al-Mal becoming property of the Caliphs
    - Illegal taxation
    - Astrology
    - Moral corruption
  - Kinship formation
  - Loss of Shura
- Dispersion of the scholars
  - Avoidance of conflict and persecution
  - Breakdown of consensus (ijma`) and unanimity
  - Rise of individualism in approach
    - Dealing with plurality of thought
    - Start of formation of schools of thought
  - Emergence of schools of thought
    - Kufah: Abu Hanifah (150 H), Sufywan al-Thawri (161 H)
    - Madinah: Malik b. Anas (179 H)
    - Beirut: al-Awza`i (158 H)
    - Egypt: Layth b. Sa`d (175 H)

## Muqaddimah Şahīḥ Muslim المقدمة صحيح مسلم

- Compiled for personal benefit, and
- Compiled to make it easy to consume authentic Sunnah without repetition
  - Few authentic narrations are worthier than seeking benefit from all narrations including weak narrations.

- Repeat only when there's additional information, for clarity, context, or provide support with a stronger chain.
- Compilation divided into three sections and three levels
- Reports of thiqa't and limited inconsistencies
- Defines Munkar, Mahjur, Mu'an'an, Mural, and provides notes on any material defects
- Chastises muhaddithin for their lack of thoroughness to avoid fabrications or unreliable chains.
- Gives proof for obligation of bearing witness and transmitting sound information
- Drops sinful and those who lack integrity.
- Warns of lying against Rasūlullāh ﷺ
- Warns of narration anything you hear
- Warns against liars toward the end of times
- Ibn 'Abbās: "We would be narrated to on authority of Rasūlullāh ﷺ when one would not lie against him. However, when people started to take the difficult and the weak, we stopped taking hadith from them."
- Ibn 'Abbas denied suspicious narrations about 'Alī
- Ibn Sīrīn: "This knowledge is faith, so carefully consider from whom you take your religion"
- Ibn Sīrīn: "They would not ask about the chains of narrations, and when the fitnah happened, they said, name for us your men."
- Abdullah b. Mubārak: "Between us and the people are 'the legs' (chains of narrations)"
- Provides examples of people of knowledge rejection unreliable chains
- Descended of `Abdullah Ibn `Umar: "By Allah, more grave than [lack of knowledge] according to Allah and to whoever reflects about Allah is to speak without knowledge or to report on authority of one who is not trustworthy. "
- Father of al-Qattan: "You will not see the ahl al-khayr more false in anything than they are regarding hadith."
- Unveiling evil in a deserving amount is more beneficial and praiseworthy.
- "On the authority of" (Mu'an'an) - feasible probability of meeting is an appropriate proof unless there is evidence against it, or there is irsāl.

## Forgeries and Fabrications الوضع الحديث

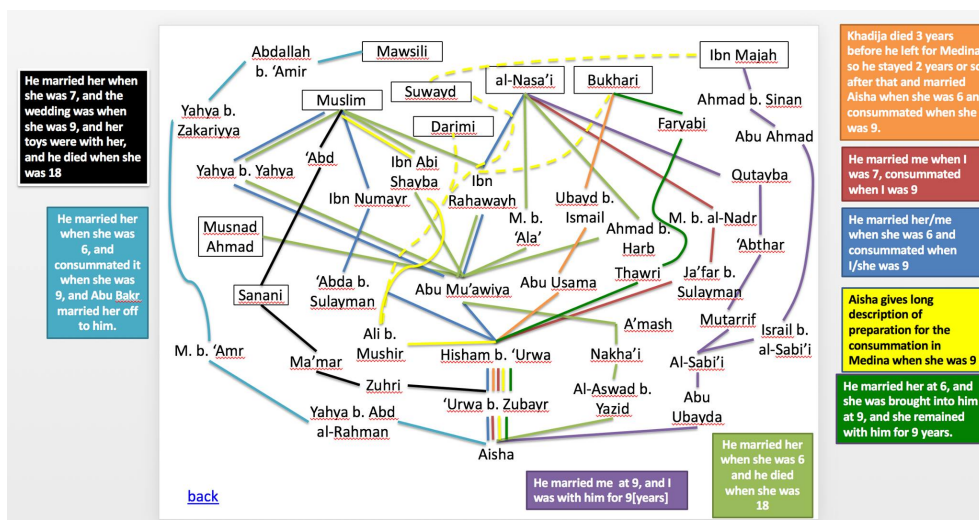
- Forgeries of reports began for several reasons:
- Believing that they are promoting something good
  - e.g. Virtues of the surahs in the Quran
- Promotion of ideology or methodology, deviant or madhhab
- Attaching an ideology or methodology
- Gaining political strength
- Seeking novelty, attention, and prestige

- Pretending to be a student of a high esteem scholar
- Attacking Islam
- Exaggerated storytelling for monetary benefit
  - Fabricated details of Sirah events like birth, Mi`raj, battles, etc.
- Selling more harvest
  - Benefits of food, fruit, drinks, medicine, etc.
- Etc.

## Demand for the Chain of Narration الأسناد

- **Rule: When it comes to regular dealings, Muslims are acceptable until proven untrustworthy. But when it comes to taking the Din, Muslims are unacceptable until proven trustworthy**
- Chain of narration: A vaccine against corruption
- Chain of narrators that begin with the reporter of a hadith and ideally ends at the Prophet صلی اللہ علیہ وسلم
- Crux of the sciences of hadith
- `Abdullah b. al-Mubarak (118 H):
  - “The Isnad to me is part of the deen. If it wasn’t for the isnad anyone would say anything he wanted.”
  - “The isnad is the weapon of the believer.”
- Ibn Sirin (110 H): “This knowledge is your deen, so be careful of whom you take your deen from.”
- Strength of a narration depends on the strength of the isnad.
- Short chains are extremely valuable and high in weight
  - Bukhari: “The most authentic chain of narration is the narration of Malik from Nafi` from Ibn `Umar.”
  - Most scholars agree that the chain of reporters beginning with Imam Shafi’ and ending with the Prophet صلی اللہ علیہ وسلم is the strongest.” This chain is commonly known as the Golden Chain (silsilat al-dhahab).

## Chain of Narrations on the Age of `A'ishah



## Chains of Scholarship الإجازة

- Learning Islamic sciences require a linkage with a chain of teachers
- Teachers may out a permission (ijāzah) to teach
- Traditionally, no credibility in knowledge without ijāzah
- Each science requires an ijazah before a student is able to teach with credibility

## Methods of Ḥadīth Transmission

- Hearing directly from the teacher السماع
- Presenting to the teacher العرض
- Permission by the teacher الإجازة
- Handing over by the teacher المناولة
- Writing down by the student الكتابة
- Formal announcement by the teacher الإعلام
- Inheritance from the teacher الوصية
- Discovery of documents الوجدة

## Defining Ḥadīth الحديث

- Linguistically: speech or something new
- Technically, a Ḥadīth is a:
  - statement قول,
  - action فعل,
  - tacit approval تقرير
  - attribute صفة
  - of Rasūlullāh ﷺ, a Companion, or a Successor

- It reaches us, through:
  - a **Report** خبر
  - through a **Path** طريق
  - made up of a **Chain of narrators** إسناد
- Terms **hadith**, **khbar**, and **athar** are typically used as synonyms, however,
  - **Hadith**: attributed to Rasūlullāh ﷺ
  - **Athar**: attributed to Companion or a Successor
  - **Khabar**: general concept of any report attributed to anyone
- **Hadith is a piece of raw data that needs to fit into a larger system: Quran, Sunnah, Companion Opinion, Principles of Practice, etc.**

## Anatomy of a Ḥadīth

Chain	<p><b>Aḥmad 18629:</b> al-Walīd b. Muslim Abū 'Abbās al-Dimashqī narrated to us in Makkah dictating and said, 'Abdurrahmān b. Yazīd b. Jābir narrated to me and said, Yaḥyā b. Jābir al-Ṭā'ī the Judge of Ḥimṣ narrated to me and said, 'Abdurrahman b. Jubayr b. Nufayr al-Ḥaḍramī narrated to me, from his father who heard al-Nawās b. Sam'ān al-Kilābī who said: Rasūlullāh ﷺ mentioned: "...when Allah ﷻ revealed to 'Īsā b. Maryam: 'I have already released servants from My servants (Ya'jūj and Ma'jūj) who you will not be able to fight, so take My salves for refuge to 'mount ' Ṭūr'. Then Allah ﷻ will send forth Ya'jūj and Ma'jūj..., and they will carry their 'corpses' and throw them where Allah ﷻ wills..."</p>	<p>أحمد ١٨٦٢٩: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ أَبُو الْعَبَّاسِ الدِّمَشْقِيُّ، بِمَكَّةَ إِمْلَاءً، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ، قَالَ: حَدَّثَنِي يَحْيَى بْنُ جَابِرٍ الطَّائِيُّ، قَاضِي حِمصَ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ جُبَيْرِ بْنِ نُفَيْرٍ الْحَضْرَمِيُّ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ النَّوَاسَ بْنَ سَمْعَانَ الْكِلَابِيَّ، قَالَ: ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «...» قَالَ: «فَبَيَّنَا لَهُمْ كَذَلِكَ إِذْ أَوْحَى اللَّهُ إِلَى عِيسَى ابْنِ مَرْيَمَ: إِنِّي قَدْ أَخْرَجْتُ عِبَادًا مِنْ عِبَادِي، لَا يَدَانِ لَكَ بِقِتَالِهِمْ، فَحَرِّزْ عِبَادِي إِلَى الطُّورِ، فَيَنْبَعُثُ اللَّهُ يَأْجُوجَ وَمَأْجُوجَ...» فَتَحْمِلُهُمْ فَتَقْطَرُ مِنْهُمْ حَيْثُ شَاءَ اللَّهُ ---»</p>	<p>السند</p> <p>المتن</p>
Text			

Blue: Hadith collection and number | Red: Chain of narrators | Purple: Final narrator | Green: Statement of the Prophet ﷺ

- Two primary components: it's chain and it's text
- **Chain of narrators** السند
  - Name of collector (muḥaddith, rāwī, takhrīj) is considered to be one end of the chain (sanad)
  - Name of the initial reporter/narrator is at the other end of chain.
  - There can be multiple chains in a hadith, typically denoted by a separator letter ḥā' (ح)
- **Text** of the hadith المتن
  - This is the text (matn) of the actual report transmitted by the reporter
  - Hadith are recognized by a shortened version of the text, called **Ṭarf** طرف, think of it as an identifier, to easily reference. Example: "*innaṃ al-a`mālu bi-l-ṇiyyāt*" is a **Ṭarf** of the famous hadith. Like most ahadith, it can have several chains.

# Sources of Ḥadīth

- Ansab (Genealogy)
- Akhbar & Tarikh & Maghazi (News/Hadith, History, Battle Stories)
  - Maghazi: Musa ibn Uqba, no isnad
- Ahkam (Rulings / Shari`ah)
- Tafsir (Exegesis)
  - Books of reports from companions, successors, instances of Quranic verses and meanings
- Qasas al-Anbiya (Stories of the Prophets)
  - Wahab bin Munabbih - Kitab al-Mubtada, no isnad
- Sirah
  - No isnad, broken, weak

## Ḥadith Authentication & Classification

- Three major aspects:
  - Classifications based on chain
  - Authentication of text
  - Authentication of context

## Conditions for Āḥād Authenticity

- Several aspects of authenticity
- Chain Criticism نقد السند
- Narration-method Criticism نقد التحمل
- Narrator Criticism جرح وتعديل
  - Reliability نقد العدالة
  - Truthfulness نقد الصدق
- Textual Criticism
  - Defects نقد العلل والشذوذ

## Criterion for a Ṣaḥīḥ Ḥadīth

1. Continuous chain اتصال السند
2. Reliable, truthful narrators عدالة الرواة
3. Accurate narrators ضبط الرواة
4. Lack of contradictions عدم الشذوذ
5. Lack of defects عدم العلة

## Levels of Narrator Reliability

- **Amir al-Mu'minin fil Hadith:** A top level of narrator. Example Bukhari, Malik.
- **Auwthaq al-Nas:** One of the most praiseworthy critiques of a reporter.



- **Thiqa:** Acceptable and reliable, this means trustworthy and his memory is good.
- If a scholar wants to stress a reporters trustworthiness and/or memory, He would consider that reporter Thiqa-tun-thiqa, or Thiqa- tuzh-Zhubt
- **Salih:** Known for his righteousness and trustworthiness. This person's hadith should be taken.
- **Suduq:** This is a trustworthy reporter, but the reporter's memory might not be so reliable. The reporter still is above average and can be taken from.
- **Suduq Uqti:** A reporter that frequency makes mistakes. It is said that you can write his hadith down, but by themselves they are weak.
- **Da'if:** Weak. The reporter makes many mistakes.
- **Kadhab:** Someone who is labeled as a liar. This reporter lies a lot. Dajjal: There is a stress on the reporter being a major liar.
- **Rukn ul-Kazhab:** This is the worst criticism of a narrator. It means that the reporter is "The pillar of lying." He is the biggest liar.

### Narration-method Reported by the Narrator

- Narrated to me/us... حَدَّثَنِي / حَدَّثَنَا
- I/we was/were informed... أَخْبَرَنِي / أَخْبَرَنَا
- He/she said... قَالَ / قَالَتْ
- From... عَنْ
- etc.

### Classification Terminology مصطلح الحديث

<https://app.turath.io/book/23799> (Muqaddimah Ibn Salāh)

### Classification Based-on Attribution and Popularity of a Report

(Following is not intended to be comprehensive.)

- **Attribution to Source / Authority of a Chain**
  - **Qudsī** (Holy) : Allah ﷻ : قدسي
    - [Tirmidhi 3540](#): قَالَ اللَّهُ يَا ابْنَ آدَمَ إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ
  - **Marfū'** (Elevated) : مرفوع Rasūlullāh ﷺ
    - [Abu Dawud 4694](#): كُنَّا فِي جَنَازَةٍ فِيهَا رَسُولُ اللَّهِ ﷺ يَبْقِيعُ الْغُرَقَةَ
  - **Mawqūf** (Stopped) : موقوف : Companion (Sahabi)
  - **Maqtū'** (Severed) : مقطوع : Successor
    - [Bukhari's chapter](#): قَالَ مُجَاهِدٌ لَا يَتَعَلَّمُ الْعِلْمَ مُسْتَحْيٍ وَلَا مُسْتَكْبِرٌ
- **Number of Narrators in Chains** (in each level/generation)
  - **Mutawātir** (Mass-transmitted) : متواتر : numerous at each level
    - **Lafzī** (in wording) : لفظي
      - [Muslim 3](#): مَنْ كَذَبَ عَلَى مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ
    - **Ma'nawī** (in meaning) : معنوي
      - [Abu Dawud 157](#): الْمُنْحُ عَلَى الْخُفَيْنِ لِلْمَسَافِرِ ثَلَاثَةُ أَيَّامٍ وَلِلْمُعِيمِ يَوْمٌ وَلَيْلَةٌ

- **Āḥād** (Solitary) آحاد
  - **Mash·hur** (Famous) مشهور: three plus
    - [Bukhari 1003](#) قَدَّتِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَهْرًا يَدْعُو عَلَى رِغْلٍ وَذَكَوَانَ
  - **‘Azīz** (Strong) عزيز: max two narrators at each level
    - [Bukhari 14](#) لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ
  - **Gharīb** (Singular) غريب: max one narrator at each level
    - [Bukhari 1](#) إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ
  - **Mustafīd** (Poured) مستفيض: similar to Mash·hur
  - **Fard** (Solitary) فرد: same as Gharib

## Classification Based-on Defects in a Report (Āḥād Only)

- **Continuity of a chain** اتّصال
  - Continuous chain
    - **Musnad** (Uninterrupted) مسند: to Rasūlullāh ﷺ
    - **Muttaṣil** (Connected) متّصل: to Companion or Successor
  - Unambiguous chain
    - **Musalsal** (Uniform) مسلسل: No ambiguous connectors or  
**Musalsal** (Patterned) مسلسل: Having a common trait
      - [Nasa'i 1303](#) إِنِّي لأُحِبُّكَ يَا مُعَاذَ فَقُلْتُ وَأَنَا أُحِبُّكَ يَا رَسُولَ اللَّهِ
  - **Da‘īf**: Broken chain
    - **Mursal** (Hurried): Missing ending narrator
      - [Hakim 2252](#) النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ اللَّحْمِ بِالْخَيْوَانِ
    - **Munqati‘** (Broken): Missing narrator
      - [Tirmidhi 3406](#) اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ
    - **Mu‘dal** (Perplexing): Missing two consecutive narrators
      - [عن الشعبي عامر بن شراحيل:] يُقَالُ لِلرَّجُلِ يَوْمَ الْقِيَامَةِ: عَمِلْتَ كَذَا وَكَذَا؟ فيقول: ما عَمِلْتُهُ. فَتَنْطَقُ جَوَارِحُهُ. — القسطلاني، إرشاد الساري ٤/٥ (معضل)
    - **Mu‘allaq** (Hanging): All narrators missing
      - [Bukhari. Wudu](#) إِسْبَاغُ الْوُضُوءِ الْإِنْقَاءَ
  - **Da‘īf**: Ambiguous chain
    - **Mudallas** (Concealed) مدلّس: Concealed narrator
    - **Mu‘an‘an** (Indirect Authority) معنعن: Uses connector ‘from’
    - **Mu‘annan** (Indirect Authority) مؤنّن: Uses connector ‘that they’
- **Reliability of a narrator** صحة
  - **Maqbūl** (Acceptable) مقبول
    - **Ṣaḥīḥ** (Sound) صحيح: Narrator is credible and extremely accurate
      - **li-Dhātihī** (In and of Itself) لذاته: On its own
      - **li-Ghayrihī** (Other than Itself) لغيره: With support  
[Tirmidhi 22](#) Amr: poor memory
    - **Ḥasan** (Good) حسن: Narrator is credible and accurate
      - **li-Dhātihī** (In and of Itself) لذاته: On its own  
[Tirmidhi 1897](#) قلت: يا رسول الله من أبر؟

- **li-Ghayrihī (Other than Itself) لغيره**: With support
  - [Tirmidhi 1113](#) 'Asim: poor memory
  - [Tirmidhi 528](#) Hushaym: tadlis
- **Maḥfūz (Protected) محفوظ**: No contradiction between reliable and extremely reliable narrators
  - Other terms: Jayyid (جَيِّد), Mujawwad (مَجُود), Qawī (قَوِي), Ṣāliḥ (صَالِح), Ma'rūf (مَعْرُوف), Thābit (ثَابِت), Mushabbah (مُشَبَّه)
- **Da'īf: Ghayr Maqbūl (Unacceptable) غير مقبول**
  - **Da'īf (Weak) ضعيف**: Narrator accuracy is very weak
    - [Tirmidhi 3129](#) قَالَ النَّبِيُّ ﷺ إِنَّ لِكُلِّ شَيْءٍ قَلْبًا وَقَلْبُ الْقُرْآنِ بَس
    - [Abu Dawud 2489](#) لَا يَرْكَبُ الْبَحْرَ إِلَّا حَاجٌّ أَوْ مُعْتَمِرٌ أَوْ غَارٍ فِي سَبِيلِ اللَّهِ
      - <https://app.turath.io/book/37052?page=8245>
    - By Chain: Munqati', Mursal
    - By Text: Maqlūb, Shādh, Mu'allal, Muḍṭarib, Mawḍū'
  - **Shādh (Contradicting) شاذ**: A reliable narrator contradicts a highly reliable one
- **Da'īf: Mardūd (Rejected) مردود**
  - **Da'īf Jiddan (Extremely Weak)**: With no support of other reports
  - **Munkar (Disputed) منكر**: Weak narrator contradicts reliable ones
  - **Matrūk (Not Used)**: Not taken into consideration for reasons
  - **Mawḍū' (Fabricated) موضوع**: A known lie
    - [Ibn Majah 178](#) الْخَوَارِجُ كِلَابُ النَّارِ
    - [Tirmidhi 4089](#) أَنَا دَارُ الْحِكْمَةِ وَعَلَيَّ بَالُهَا
    - [Tirmidhi 2301](#) صِئْفَانٍ مِنْ أُمَّتِي لَيْسَ لُهُمَا فِي الْإِسْلَامِ نَصِيبٌ الْمَرْجِنَةُ وَالْقَدْرِيَّةُ
    - [Tirmidhi 2714](#) ضَعِ الْقَلَمَ عَلَى أَذْنِكَ فَإِنَّهُ أَذْكَرُ لِلْمَمْلُوكِ
    - Seek knowledge even from China
    - Sunan al-Daylami contains mostly fabrications
    - Book of Fabrications by Ibn Jawzi, Imam Dhahabi
- **Da'īf: Existence of defects in the text علة**
  - **Mu'allal (Suspicious)**: Text has a hidden defect
  - **Mudraj (Having Insertion)**: Added text by a narrator incorrectly attributed to Rasūlullāh ﷺ
    - [Abu Dawud 970](#) أَخَذَ بِيَدِ عَبْدِ اللَّهِ فَعَلَّمَهُ التَّسْبِيحَ فِي الصَّلَاةِ
  - **Maqlūb (Switched)**: With switched phrasing in text or switched narrators
    - [Tirmidhi 1236](#) نَهَى عَنْ بَيْعِ الْوَلَاءِ وَهَبْنَاهُ
  - **Muḍṭarib (Confusing)**: Contradictory text between two reports of similar strength
    - [Ibn Majah 1789](#) لَيْسَ فِي الْمَالِ حَقٌّ [لِحَقٍّ] سِوَى الرِّكَاتِ

## Subcategories of Marfu'

- **Marfu' Sarihan**
- **Marfu' Hulman**

- Sahabah statement regarding knowledge of the unseen
- Known to be from Isra'iliyyat
- Sahabah statement of worship having no room for ikhtilaf
- Sahabi statement of something done while Prophet was alive
- Sahabi saying "from the sunnah"
- Tabi'i saying "from the sunnah"
- Sahabi statement of command in the passive voice
- Sahabi statement of reward/punishment related to a deed

## Isnad Conditions of Bukhari and Muslim

- The five criterias of Sahih, PLUS:
- Muslim's
  - Contemporarinesses المعاصرة
  - **Possible meeting** امكان اللقاء
  - **Possible transmission** امكان السماع
  - No one discredited transmission عدم الطعن في سماع الرواية
  -
- Bukhari's (Levels above Muslim)
  - Contemporarinesses المعاصرة
  - **Evidence of Meeting** اللقاء
  - **Auditory transmission of hadith** تحقق السماع
  - Nobody discredited the hearing عدم الطعن في سماع الرواية

## Levels of Āḥād Authenticity

1. Found in Bukhari and Muslim
2. Found in Bukhari alone
3. Found in Muslim alone
4. Conditions satisfying Bukhari and Muslim
5. Conditions satisfying Bukhari alone
6. Conditions satisfying Muslim alone
7. Conditions not satisfying Bukhari or Muslim, but are authenticated

## Narrator Criticism الجرح والتعديل

- Examples on Credibility / Trustworthiness / 'Adalah
  - Bukhari, traveled for a month to find a narrator and did not take hadith from him because he saw him deceiving his donkey
  - Ibn Khuzaymah or Abu 'Uwanah, did not take hadith from one who was eating dates on his doorstep, since a custom at that time is that one does not eat in the market in front of people.
  - Hadith not taken from Shi'ah or other sects if it supports their own creed or makes a case for them

- Grades and terms given by muhaddithin about narrators
  - Mubham (Unknown)
  - Majhūl al-Ḥāl (Known but status unverified)
  - Terms of Credibility:
    - Thiqa: Solid A
    - Haafiz - A
    - Mutqin - A
    - Hujja - A
    - Imam - A
    - Salih -B
    - La Ba'sa Bihi -B, for some (Abu Zur'a) this was an A category
    - Sudooq - B
    - Yutabu Hadithuhu (A for Imam Muslim, B or D for some others)
  - Terms of Criticism
    - Laisa bi Qawi - D+
    - Lahu Manakeer - F
    - Tuhima bil Wada' - F
    - Kadhdhab - F-
    - Dajjal - F
    - Imam Bukhari has his own terminology. Was very gentle in wordings Sakatu Anhu - F (e.g. fabricator)
    - "He's not a strong camel"
    - Abu Zur'a was asked about someone, "his face frowned", "made a gesture"
- Books
  - Su'alat (Booklets)
  - Primary compilations
    - Tarikh al-Kabir (Bukhari)
  - Secondary compilations
    - 30-40 books
    - First: Maqdisi (for six books)
    - Comprehensive: Mizzi's Tahdhib al-Kamal
    - Summary of Verdicts: Tahdhib al-Tahdhib (ibn Hajar)
    - List of one-liners: Taqrib al-Tahdhib (ibn Hajr) for approx. 9,000 narrators

## Textual Criticism نقد الداخلي

### Linguistic Analysis

- Hadith and Quran comes from two different speakers
- Certain way Rasūlullāh ﷺ talks, speaks hyperbolically/exaggeratingly
- Why? Effective way to speak to a mass audience

- Language filters:
  - Severity means: discouragement
    - [Bukhari 509](#) إِذَا صَلَّى أَحَدُكُمْ ... فَلْيَقَاتِلْهُ فَإِنَّمَا هُوَ شَيْطَانٌ
    - [Bukhari 644](#) فَيَوْمَ النَّاسِ ثُمَّ أَخَالَفَ إِلَى رَجَالٍ فَأَحْرَقَ عَلَيْهِمْ بُيُوتَهُمْ
  - Laysa minna: this is not the like of what muslims do
    - [Nasa'i 13](#) مَنْ لَمْ يَأْخُذْ شَارِبُهُ فَلَيْسَ مِنَّا
    - [Abu Dawud 4943](#) مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيَعْرِفْ حَقَّ كَبِيرِنَا فَلَيْسَ مِنَّا
  - Kufr vs. KUFR
    - [Bukhari 48](#) سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ
    - [Bukhari 2475](#) لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ وَلَا يَشْرِبُ الْخَمْرَ حِينَ يَشْرِبُ
  - None of you believe, until...
    - [Bukhari 13](#) لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ
    - [Bukhari 14](#) قَوْلَ الَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ
  - None will enter Jannah
    - [Muslim 46](#) أَيْدُخُلُ الْجَنَّةَ مَنْ لَا يَأْمَنُ جَارُهُ بَوَائِقَهُ
    - [Muslim 91a](#) لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ
  - Hadith is not a science book/teacher
    - [Muslim 159c](#) يَا أَبَا ذَرٍّ هَلْ تَذَرِّي أَيْنَ تَذْهَبُ هَذِهِ

## Matn Criticism

- Huge amount of hadith being forged after death of RA
- Malik said: How many brothers i have in Madina that I would ask to pray for me but I would never ask them as a witness
- The way we treat hadith material is depends on subject
  - Halal, Haram, etc. very strict
  - Virtues of actions/people, not very strict
  - Malahim - end of the world - not very strict
  - "We were lax in the isnad"
  - Post prophetic history is not super important for law, also it's an ocean of information
- Hard to believe statements from normal people, are not so hard to believe if they're coming from the prophet. How would you critique those?
  - Mu'tazali approach: we have the Quran that's true, we have agreed-upon sunnah, and we have reason that can detect truth and falsehood.
  - Early Sunnis: Reasoning is very very subjective.
  - Bottom line: you cannot use normal tools to assess authenticity from hard to believe hadith or contradictory hadith from the Prophet. But hadith are being forged, what do you do?
- Early Sunni's said: We're just going to look at Isnad criticism and rely upon them, But You can't turn your brain off

# Summary of Hadith Grades

## Logical Possibilities for Any Hadith

- Sound text and sound chain
- Sound text and an unsound chain
- Unsound text and unsound chain
- Unsound text and a sound chain

## Simplified Categories of Hadith

- |               |              |
|---------------|--------------|
| A. Authentic  | Sahih        |
| B. Fair       | Hasan        |
| C. Weak       | Da`if        |
| D. Very Weak  | Da`if Jiddan |
| E. Fabricated | Mawdu`       |

لَا يَجْمَعُ اللَّهُ أُمَّتِي ... عَلَى الضَّلَالَةِ أَبَدًا، وَيَدُّ اللَّهُ عَلَى الْجَمَاعَةِ

Allah will never unite my Ummah on misguidance,  
And the blessings of Allah are upon a united [Ummah.]

## Dealing with Weak Hadith

- This is methodological item
- Only applies to Da`if (Grade C), opposite of Qawi (Sahih, Hasan)
  - and not Da`if Jiddan (Grade D) nor Mawdu` (Grade F)
  - Da`?
  - Da`if does not meet the criteria for a Hasan hadith
  - Primary reasons for weakness
    - Lack of accuracy (writing or memory) of a narrator - not due to its chain
  - Many degrees of weak
  - Weak is not fabricated
  - Probability that Rasūlullāh ﷺ actually said it
- Da`if Jiddan
  - Fairly certain that Rasūlullāh ﷺ did not say it.
  - Not an intentional fabrication, but a mistake by a narrator
- Mawdu`
  - We're sure that this is not from Rasūlullāh ﷺ
  - It's an intentional fabrication
  - There are recorded known fabricators
- Methodology:
  - Ijma` of hundreds of scholars is that Da`if cannot be used for:

- ‘Aqīdah / Theology
- For halal and haram (part of Fiqh)
- May be used for virtuous acts, encouragement of good deeds, targhīb/tarhīb () etc.

- قال أحمد: إذا جاء الترغيب والترهيب؛ سهلنا، إذا جاء الحلال والحرام؛ شددنا
- قال النووي: ويجوز عند أهل الحديث وغيرهم التساهل في الأسانيد ورواية ما سوى الموضوع من الضعيف والعمل به من غير بيان ضعفه في غير صفات الله تعالى والأحكام كالحلال والحرام وغيرهما وذلك كالقصص، فضائل الأعمال، المواعظ وغيرها مما لا تعلق له بالعقائد والأحكام، والله أعلم. – التقريب والتيسير

● **Conditions for Use of Weak Hadith Imam Nawawi:**

- Used for fada'il (virtuous acts) or things that are generically bad
- It is not for haram and halal
- It is not on theology / aqidah
- (Others:) Tell the audience that this is a weak hadith
- Conditions for Use (Ibn Hajr): a senior disciple Shams al-Dīn al-Sakhāwī (d. 902/1497) explains that his mentor allowed the use of weak ḥadīths only on the virtues of actions and then only on three conditions:
  - (1) not be “severely weak,” such as a report narrated by a known forger
  - (2) “be subsumed under a general principle (aṣl ‘āmm)” of the Shariah and that no more reliable evidence exist contradicting the ḥadīth in question
  - (3) the person acting on the ḥadīth not believe it to be authentic, “so that what the Prophet did not say is not attributed to him”
- Imam Bukhari
  - Wrote several books outside of Sahih in which he brought several weak ahadith for virtues, etc.
  - Example: The phenomenal book: al-Adab al-Mufrad
- Reaction to laxity of use of weak hadith in latter times
  - High scrutiny on weak hadith is a modern phenomenon
  - Sh Albani (1999 CE) revived the love of hadith sciences:
    - Scrutinizing weak ahadith
    - Said: Weak must not be used for anything
    - Grades the four Sunan, something never done before
    - Wrote books on weak hadith: <https://app.turath.io/category/12>



■ Ibn 'Abbas reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not dispute with your brother. Do not make fun of him. Do not make a promise to him and then break it."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْمُحَارِبِيُّ، عَنْ لَيْثٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تُمَارِ أَخَاكَ، وَلَا تُمَارِخُهُ، وَلَا تَعِدْهُ مَوْعِدًا فَتُخْلِفْهُ.

Grade: **Da'if** (Al-Albani)

حكم : ضعيف (الألباني)

Reference  
In-book reference  
English translation

: Al-Adab Al-Mufrad 394  
: Book 21, Hadith 10  
: Book 21, Hadith 394

## Cognizance of Isra'iliyyat (Judeo-Christian Sources)

- Allowance of narrating from the People of the Book
  - [Bukhari 4485](#) لَا تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلَا تُكَذِّبُوهُمْ
  - [Bukhari 3461](#) وَحَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلَا حَرَجَ
- Converted Jews
  - Sahabah
    - 'Abdullāh b. Salām - Banu Qaynuqa`, Scholar
    - Asab b. Ka`b al-Qurazī - Banu Qurayzah
    - Yāmīn b. 'Umayr - Banu Naḍīr
    - Ṣafiyyah b. Ḥuyay - Umm al-Mu'minīn
  - Tabi'ī
    - Ka`b al-Aḥbār - Yemeni
    - Wahb b. Munabbih - Yemeni
    - Harun b. Mūsa al-Naḥwī
- Abu Hurayrah and Abdullah b. Salam
- Ibn 'Abbas, and Ka`b al-Ahbar
- Usage:
  - Tafsir
- Two opinions
  - Ibn Taymiyyah: Do not use
  - Others: Use but don't base aqidah on it

## History of Ḥadīth Compilation

### Major Narrators of Hadith

- Abu Hurayrah 5,374
  - Only spent 3 years with Rasūlullāh ﷺ but gathered a lot from the Companions
- `Abdullah b. `Umar 2,630

- Was 23 when Rasūlullāh ﷺ passed
- Anas b. Malik 2,286
  - Served Rasūlullāh ﷺ as a child for 10 years
- `A'ishah b. Abu Bakr 2,210
  - `Urwa b. Zubayr her nephew learnt from her and narrated from her
- `Abdullah b. Abbas 1,660 (Makkah)
  - Was 14 when Rasūlullāh ﷺ passed but spent a lot of time learning from the companions
  - Responsible for teaching students of Makkah
- Jabir b. Abdullah 1,540
- Abu Saeed Khudri 1,170
- `Abdullah b. Mas`ud 848 (Kufah)
  - Responsible for teaching students of Kufah
- `Abdullah b. `Amr b. al-As 700

## Ṣahīfāhs: Early Collections

- Sahabi collections on sahiḥfahs (parchments)
  - Jābir b. `Abdallāh
  - `Alī b. Abī Tālib
  - `Abū Hurayrah
  - `Abdallāh b. `Amr b. al-`Ās
- Followers of companions also had their sahiḥfas and handed down from companions
  - Example: Hammām b. Munabbih (130 H) contains 138 hadiths from the Prophet ﷺ via Abū Hurayrah
- Writing was not common because knowledge is an oral tradition
  - Plato: written knowledge is the bastard of knowledge
  - Jewish tradition: Written Torah, Oral Torah explains the written Torah
  - Early scholars were very suspicious.
  - Arabic script was only developed to write the Quran so writings were not taken seriously
  - Reliance on face-to-face transmission
  - Disagreement between Umar and Abu Bakr on writing down the Quran
  - Scribal mistakes: Bukhari example:
    - من قبل نفسه، من قلبه، من نفسه
  - When you write something down, you lose control of its interpretation
  - Narrators were comfortable with narration by meaning: ... نهى رسول الله من
- Circles and experts of knowledge
  - Beginnings of the madrasas of Hadith, Qiraat, Fiqh

## Muṣannafs: Organized Topical Books

- Features:
  - Chapters books dealing with different legal or ritual questions
  - Topical records of pious Muslims' efforts to respond to questions about faith and practice.
  - Useful for law
  - Typically do not contain isnad
  - Cite rulings of Companions and Successors more frequently than they cite Prophetic hadiths.
- Ibn Jurayj (150 H) has the earliest musannaf from successors `Ata
- Sufyan al-Thawri (161 H) also had a musannaf
- **Muwatta' Imām Mālik**
  - Earliest surviving musannaf by Imam Malik (179 H)
  - One of the most authentic books after Bukhari and Muslim
  - Most, if not, all of its hadith are consumed by the Six Books
  - Imam Malik: "I cannot single-handedly collect all of sunnah. The knowledge has now scattered"
  - Features
    - A book of law, not hadith
    - Meant for distribution and mass consumption
    - Prophetic hadiths
    - Rulings of his Companions,
    - Practice of the scholars of Madinah
    - Opinions of Mālik himself
    - Malik did not travel and did not know all ahadith
    - 1,700 reports, and only 500 something a from Rasūlullāh ﷺ
- Musannaf San`ani
  - Written by student of Malik and Ibn Jurayj, `Abdurrazzaq al-San`ani (211 H)
  - Much larger than Malik's Muwatta' in 11 printed volumes

## Musnad: Emergence of Ḥadith Literature

- Musnad Ahmad, 27,000 reports
- Organized by chains of transmission
- Used for science of transmission
- Focused on the prophet
- Each city had a body of Hadith, very localized
- People didn't used to travel back then, e.g. Abu Hanifa
- Between Malik and Ibn Hanbal, paper is now cheaper. This is why Hanbal is writing down every single chain or narration

## Sunan and Ṣaḥīḥ Movement

- Topical collection
- Earliest Sunan (Saeed b. Mansoor)
- Famous Sunan:
  - Abu Dawood (student of Hanbal)
  - Tirmidhi (student of Bukhari, Abu Dawood)
  - Nasa'i (student of the same network)
  - Ibn Majah
- These books represent the accurate sunnah of RA
- Authenticity
  - Abu Dawood contains hadiths have weak isnads
  - Example: weak, the murderer does not inherit القاتل لا يرث - but everyone agrees on this rule because it was part of the tradition
  - Problematic also. Example: weak: two oil barrels worth (قلنتين) of water cannot carry najas. Maliki's don't take this rule
  - Tirmidhi gives grading for every single Hadith. Included weak because his
    - book an encyclopedia of opinions. He may not agree with Kufans but included their opinions
    - Allowed weak hadith for virtues, and manners
  - Ibn Majah
    - One quarter, it's said, is unreliable
    - Why is it included in six books? Because it's very convenient
    - Contains complete distillation of reliable material.
  - Bukhari:
    - No intro saying it's all authentic
    - Unique: much bigger, 50% larger than Muslim, contains hadiths as evidence, but it's a book of law and theology
  - Muslim
    - Long intro about authenticity
    - More of a reference of Hadith

## History of Codification of Ḥadīth Sciences

- Companions did not teach the science
- Development happens at two different levels
  - Lived reality
    - Example: How sahaba prayed
  - Codification of lived reality
    - Example: defining the prayer is a different science. What's sunnah, rukn, etc.
  - Hadith has always been more important than it's codification

- Sahaba were looking for Hadith
  - Example: Hadith of the plague, what would the grandmother get from inheritance?
  - Fatimah b. Qays: triple talaq: Umar said, we're not going to leave the Quran from a statement from one lady
  - Aisha: What do you mean woman in the front breaks the salah?
- Writing down the Hadith was not the default -- later on hadith were written but not for public consumption
  - If you want my hadith, I would personally verbally deliver it to you.
  - If this were the case, it would take one a minimum of 1.5 years to have 'Bukhari' delivered to us
- The first being written down were on Hadith themselves, not it's codification or sciences of Hadith
  - Musannaf - Malik's Muwatta
  - They had tid bits of principles
- Shafi'ii
  - Kitab al-Umm contains the primary framework, he has the honor of writing the first non-intentional on Mustalah. His focus was law, but you can't have law without hadith
  - **al-Risala**: contains usool of fiqh, considered to be the first written document contains categories of hadith terminology
- Bukhari
  - Does not have sciences of hadith
- Muslim
  - He talks about his methodology. Two specific writings
    - Intro to his Saheeh, a little bit about hadith -- no other Hadith collector wrote an intro like that. Example: criticism of Bukhari and his methodology. Bukhari is levels above Muslim.
    - Kitab at-Tamyeez: not a long book. Collections of hadith and its defects. In the process we can extract principles from him
- Full book on Sciences of Hadith
  - Was done in the 3 or 4th century H
  - Era of Hadith transmission (not codification): death of RA up to generation before Bukhari
  - Codification is happening in parallel but not the primary focus
  - First references of codification started with al-Risala
    - People who compiling hadith during this time, have developed a methodology
    - Muslim did not leave a comprehensive methodology
    - But the notions of terminology and rules are there and they're apply them
    - Letter of Abu Dawood

- Bukhari's method can be extracted
  - Ibn Hibban, e.g. mentioned the concept of tadlees
- Pre-canon Works
  - 4th century H
  - Era of glossaries, supra glossaries, etc.
  - Example: What makes it Saheeh?
  - Ramahurmizi, first person to codify hadith
    - al-Muhadith al-Faasil ... ar-Rawi wal Wa`ee
    - Became the standard in this era.
    - But was not well organized
    - It's not typically studied. Does not have Saheeh and Hasan definition
  - al-Hakim: Ma`rifat al-Ulum al-Hadith
    - This book is studied
    - It is understandable and understood
    - Categorized into 52 sciences
    - Also a landmark in the introduction of terminology
    - Codification has begun
  - Kateeb al-Baghdadi
    - A true polymath and intellectual
    - Wrote many treatises in various aspects of Hadith
  - Ibn Salah's Muqaddima
    - Gold standard follows the methodology of al-Hakim
    - Our tradition is very hesitant to think outside of the box
    - It's a bit random.
- Suyuti:
  - Example: **Tadreeb al-Raawi**, Suyuti's explanation of Nawawi's extraction of Ibn Salah's Muqaddimah
  - Ency
- al-Hafiz al-Iraqi
  - Largest book, a footnote commentary
- Next Era, 9th century H
  - Ibn Hajr: Nuzhat Hajr developed the proper framework
  - Terminology is fully defined
  - Ziyadatus Thiqa is defined -- accepting the ziyaada from a trustworthy narrator
- Example of Critical thought:
  - The term: Saheeh and Hasan developed overtime.
  - Was not used by the sahabah
  - By the time of Imam Malik, it's a standard notion
  - **Shafi'ii, codified**

- Person's religion should be known. His integrity and sincerity is known (Adaala). One either has it or not
- Aware of his reports, and knowledgeable, transmits verbatim not by meaning. Has good memory or notes (Dhabt). Could have good or bad Dhabt.
  - Verbatim transmission was not taken seriously later, because it was difficult
- One is saying that others are not saying: (Shudhudh). He should be above Tadlees. He used the term Tadlees.
- Each transmitter must possess this at every level
- Ramahurmuzi doesn't mention
- al-Hakim:
  - Completely different from Shaf'ii
    - Name has to be known
    - You have to have two Tabi'ees narrate it
    - Ahlul Hadeeth must accept this
- Ibn Salah
  - Five characteristics
    - Connected chain
    - Everyone is Udool
    - Everyone is Dhahab
    - Without Shudhudh (contradictory with higher level)
    - Without 'illah (hidden defect)

## Genres of Ḥadīth Collections

### Major Collections in Chronological Order

- Abu Hanifa (80–150 AH -- Did not have a collection)
- Muwatta Imam Malik (93–179 AH)
- Musnad Imam Shafi'i (150–204 AH)
- **Musnad Imam Ahmad (164–241 AH)**
- Sunan al-Darimi (181–255 AH)
- **Sahih Imam Bukhari (194-256 AH)**
- **Sunan Abi Dawud (202–275H)**
- **Sahih Imam Muslim (206–261 AH)**
- **Sunan Ibn Majah (209–275 AH)**
- **Jāmi' Tirmidhi (209–279 AH)**
- **Sunan Nasa'i (215–303 AH)**
- Sahih Ibn Khuzaymah (223–311H)
- Sahih Ibn al-Jarud (d. 309H)
- Sahih Ibn Hibban (275–354 AH)

- Mustadrak al-Hakim (321–405 AH)
- Sunan al-Bayhaqi (384–458 AH)

## Authentic-Only Collections

- **Muwatta Malik**
- **Sahih Bukhari (most authentic)**
- **Sahih Muslim (second most authentic)**
- Sahih Ibn Khuzaymah (partially available)
- Sahih Ibn al-Jarood
- Sahih Ibn Hibban
- Sunan al-Darimi
- Mustadrak al-Hakim (not really authentic)

## Overview of Major Collections and Source Books

### [List of Primary Sources](#)

#### 1 [Ṣaḥīḥ Bukhārī \(256 H\) البخاري](#)

- Was Persian
- Book: Biography of Scholars تاريخ الكبير
- His father heard from Imam Malik
- Shook both hands of Abdullah b. Mubarak
- Says himself, memorized/recorded (Hifz) 100,000 authentic hadith, and 200,000 unauthentic hadith. Hifz could mean memorized or recorded
- He is امام الرواية، والجرح والتعديل، إمام العلل
- Did not narrate in his book any hadith about drinking while sitting
- Has 7,124 hadith in his book, and 2,363 unrepeated hadith
- Has ~5,000 agreed between Bukhari and Muslim
- More common to use the “words” from Muslim instead of Bukhari, because Muslim did not fragment Hadith, while Bukhari did
- Purpose of Book: Fiqh

#### 2 Ṣaḥīḥ Muslim (261 H) مسلم

- Narrated from 200 teachers
- 5,379 Hadith with repetitions, about 300 without repetition.
- Much less repetition than in Bukhari
- Did not narrate from anyone ambiguous
- Single narrators are very few
- Purpose of Book: Authentic Hadith



### 3 Sunan Nasā'ī (303 H) النسائي

- Ibn Hibban was his student, but did not attach his biography
- Was falsely accused of being Shi'a
- Two books: سنن الكبرى، والمجتبى
- Used to called Nasa'i صحيح النسائي
- 5,662 total hadith, and 2,500 without repetition

### 4 Sunan Abū Dawūd (275 H) أبو داود

- 3,780 hadith without repetition. 690 hadith are uniquely contributed by him, the rest are included in other nine books
- He used to sometimes gave commentary on the hadith
- From main students of Imam Ahmad
- His students were Nasa'i and Tirmidhi
- Some chapters of theology of tafsir
- Purpose of Book: Mentions a bit of his methodology: Wanted to compile the possibly most authentic per Fiqh topic (which could also be weak)

### 5 Jāmi' al-Tirmidhī (279 H) الترمذي

- Student of Bukhari
- Went blind later on
- 3,891 hadith, and 3,360 without repetition. Least repeated from the books.
- 577 are uniquely contributed by him
- Extremely important book of hadith, contain علم النقد وعلم العلال
- Should not be called a Sunan.
- Wanted to follow his teacher Bukhari, and the audience was meant to be for advanced students of Hadith
- Said: "Whoever has my book he has the prophet in his pocket"
- Has unique topics not discussed elsewhere
- Has his own commentary and verdicts

### 6 Sunan Ibn Mājah (275 H) ابن ماجه

- 4,341 ahadith
- Agreed with the two Sahih or either one of them.
- Often of his chains are more authentic than the two Sahih
- Agreed with one of the three Sunan (Abu Dawood, Tirmidhi, Nasa'i)
- Weakest of the six: Has many weak and fabricated hadith
- Was a controversy if it should be part of the six. Competition with Muwatta, Darami
- Has 1,300 additions زوائد that are uniquely his contribution. out of which 450 are authentic
- Student of Bukhari and Muhammad bin Yahya az-Zuhri

## 7 Muwatta Mālik (179 H) الموطأ

- Faqih and Muhaddith
- Contains 740 Marfoo' hadith, out of 2,000 which are all Sahih
- Complete uninterrupted verbal narrations to RA
- All hadith of sunnah are 4,800
- Books of Sunan in general cover Ahkam. In all books of, there are 900 hadith of ahkam (fiqh) according to Shafi'i
- Old Manhaj: the hadith that is accepted to practice in a specific matter ما يعمل به في بابہ, not strict categorization we used today for authentic/inauthentic
- Purpose of Book: Fiqh

## 8 Musnad Aḥmad (241 H) أحمد بن حنبل

- Born 164H and Died 241H
- Considered a Muhaddith, some say Faqih
- Bukhari and Muslim narrate from him
- 27,000 hadith, and 4,000 hadith without repetition, and can be further reduced to 2,500
- 300 uniquely contributed hadith
- Organized by narrator
- +700 sahaba including 100 women
- Hasan at the very least
- Debatable if any fabrications exist
- Max can be said is there are misattributed hadith
- b. Jawzi lists some alleged fabrications

## 9 Sunan Darimi (255 H) الدارمي

- Born 181H, Died 255H
- 1,404 are uniquely contributed by him

## Ṣaḥīḥ Ibn Khuzaymah (311 H) ابن خزيمة

- Considered to be a very authentic resource
- 3,000 hadith, and most of the book is missing

## Ṣaḥīḥ Ibn al-Jarood (304 H) ابن الجارود

- Based on Sahih ibn Khuzaymah
- 1,114 hadith (not every book), with 930 authentic and the rest is not weak

## Ṣaḥīḥ Ibn Hibban (354 H) ابن حبان

- Categorized by the priorities of the sunnah
- Cast majority is Sahih

- 7,491 hadith and 6,000 without repetition
- Most lax, and some weak. He was not Athari.
- Divided by commands, prohibitions, awamir, nawahi, etc.

## Genres of Source Collections

### 1. Kutub us-Sunnah

- Defending early Muslim creed
- Published by Athari school (later became Salafi) to refute the Mu'tazila and the link
- Qutaybah
- Kitab at-Tawheed, by b. Khuzayma
- Sifaat, Hadith un-Nuzul, by Daraqutni
- Kitab as-Sifat, by Abu Ya'la (refuting the Ash'ari)

### 2. Kutub al-Iman

- Proof of Athari creed
- Critics call them 'Hashawiyya', meaning flingers of Hadith

### 3. Books of Sirah

- Not too many Hadith Qaywliyyah

### 4. Kutub al-Maghazi

### 5. Kutub al-Tafasir

- Not a lot of hadith
- Interpretation of Quran by Rasūlullāh ﷺ

### 6. Masanid (Arranged by Narrator)

- More than a dozen books in early Islam
  - Alphabetical - Mu'jam al-Kabir by Tabarani
  - By Tribe -
  - By Ranking of Sahaba - similar to Imam Ahmad
- Musnad of Abu Dawud at-Tayalisi >2,800 hadith
- Musnad abi Shayba
- Musnad Abu Rahweh
- Musnad al-Bazzar
- Musnad Abu Ya'la
- Musnad Baqi b. Makhlad - Largest book of Hadith (not available)
- Musnad Ahmad

## 7. Sahih

- Bukhari and Muslim
- Ibn Khuzayma
- Ibn Hibban
- Mustadrak al-Hakim: Tried to be sahih but it's not. Following the rules of Bukhari and Muslims. Has original reports.

## 8. Sunan (Canon of laws)

- Far more than four works, there are dozens
- Muwatta Malik
- Sunan Abu Dawud
- Mujtaba an-Nasa'i
- Ibn Majah
- al-Darami
- al-Daraqutni - 4,800 hadith
- al-Bayhaqi
  - Student of Shafi'i
  - Last of the great huffaz
  - 4,478 traditions
- Sharh al-Ma'ani al-Aathar at-Tahawi
  - Defense of Hanafi school
  - The only Hanafi scholar of Hadith
- Sharh al-Mushkil al-Aathar by at-Tahawi
  - A collection and commentary of hadith that has some contradictions
- at-Tabarani
  - Three major books
  - Mu'jam al-Kabir, al-Awsat, as-Sagheer
  - al-Kabir (some missing volumes), it's a Musnad
    - Goal was to maximize the names of Sahaba by narration hadith
    - Over 1,600 sahaba
    - 21,000 hadith
  - al-Awsat
    - Arranged by Tabarani's teachers. Chose narrations he loved the most from his teachers.
    - Said: "This book is my soul"
    - 10,000
  - al-Saghir
    - Arranged by Teachers (one hadith per teacher)
    - 1,000 teachers, 1,000 hadith

## 9. Mustakhrajat (Not commonly used)

- Used for 'flexing'
- Hadith from Bukhari and Muslims but through the chain of the muhaddith

**This era ends around 458H (after al-Bayhaqi) with original isnads and these have original asanid. These muhaddithin traveled for their collections.**

## Genres of Secondary Collections

### 1. Encyclopedic Collections (Jawami`)

- Sharh as-Sunnah al-Baghawi (516H) - Has some original isnads but through the previous collectors
- Jami` al-Usul fi hadith ar-Rasul by ibn Atheer - Attempted a massive encyc. from the six books. Chapter heading of Bukhari, Muslims, collections from all six books. So, a topical collection
- Jami` al-Masanid was-Sunan by Ibn Kathir (774H) - Massive book, 37 volumes. Famous six books and Musnad Ahmed, at-Tabarani, al-Bazzar, and Abu Ya'la. Arranged as a Musnad

### 2. Zawa'id (Not in the six books)

- al-Iraqi suggests the idea: zawa'id (extra, non-repetitive) of Bukhari and Muslim
- al-Haythami - wrote a dozen zawa'id, Major: Majma' az-Zawa'id contains hadith not found in the six from Abu Ya'la, al-Bazzar, Ahmad, etc.
- Ibn Hajar - THE HAFIZ's al-Matalib ul-Aalia - zawa'id of 8 musnad works over the six books
- Abu Sireen - zawa'id of two more (total 10) over Ibn Hajar
- Shaykh Yahya al-Yahya (modern times)
  - Has a program to memorize the six books in Makkah
  - Begins is Muttafaq Alayh
  - Each of the Sunan Arba'a not repeating the one in the previous books: Basically unique of each book

### 3. Atraf (Concordices)

- Quoting the beginning of hadith. Essentially names/references of each hadith
- Tuhfat ul-Ashraf Ma'rifatul Atraf by al-Mizzi, friends of ibn Taymiyyah
  - Rearrangement of six books according to isnads per hadith
  - 20,000 narrations of all six books according to the atraf
  - Isnads of all six books in one book

#### 4 Ghareeb ul-Hadith - Lexicons of Atypical Words from Hadith Books

- First dictionaries ever written in the world were written for Quran and Hadith
- Most Important: an-Nihaya by b. Athir

#### 4 Mushkil ul-Hadith (Difficult to reconcile)

#### 5. Kutub al-Mawdu`at (Collection of Fabricated)

- Mawdu`at of Ibn al-Jawzi
- Hadith labeled as Muwdu` by one scholar could never really make it to the level of Hasan
- Salat at-Tasbih is in al-Jawzi's collection. However, rarely, this is Sahih and Hasan by others.

#### 6. Kutub al-Ahkam

- Mirroring the sunan works. Difference: chosen according to the schools of thought
- Famous: umdatul ahkam by al-Maqdisi
- Most Comprehensive: Muntaqa al-Akhbar by Shawkani
  - Commentary: Layl al-Utar
  - Two ways to study Fiqh: Fiqh of Hadith (only hadith to derive laws), Fiqh of Madhahib (only laws)
- Most Famous: Bulugh al-Maram by ibn Hajar
  - 1,500 hadith of ahkam
  - Very necessary book of Hadith

#### 7. Kutub al-Fada'il

- Riyadh as-Salihin by Nawawi, must read book
- Mishkat al-Masabih by Tibrizi, all

#### 8. The Forties

- Over 30 ulama have collections
- an-Nawawi - the collection of 40!!
- Ibn Hajar

#### 9. Modern Works

- Al-Albani
  - Personal notes on hadith and then published them Silsilatayn: Silsila ad-Da'eefah wal-Mawdu`ah, Silsilah as-Saheeha
  - Completely random order
  - Most scholars considers him easy going in hadith ranking

# Approaching Hadith

## Unavoidable

- A beginner should not engage with source books
- Ahadith are freely available
  - Good: Amazing
  - Bad: Much danger for Muslims from within and without
- Mushkil of Hadith
  - Genre available for a long time
  - Classical problems: for qadr, tawhid, etc.
  - Because of feminism, post-modernity
- Three camps:
  - Traditional: Must study with a Shaykh
    - Problem: Everyone has access now
  - Modern School: Go ahead and read all the hadith, no problem
    - Danger: Can hurt your Din
  - **Middle-path**: Read using an informed method
    - Learn what's necessary
    - Phone a friend student of knowledge / expert / Shaykh

## Steps for Engagement

1. Sincerity
2. Patience
  - Finding the answer takes time
3. Access to person of knowledge to save you time or guide you
4. Dictionaries: Familiarity with the language of 1,400 years ago
  - Example: Don't read Tasbih during travel
    - [Bukhari:1101](#) صَحَّحْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَ أَنْ يُسَبِّحَ فِي السَّفَرِ
    - Doesn't mean don't do tasbih during travel. Rasūlullāh صلی اللہ علیہ وسلم used to do remember Allah all the time and did tasbih, tahmid, tahlil all the time.
    - Tasbih here means sunnah/nafl salawat. That is, if you're shortening the prayer, then don't pray sunnah/nafl prayer.
    - Even in the Quran "فسبح" means to do pray extra prayers.
  - Consult classical arabic dictionaries
5. Read the shuruh of ahadith
6. Knowing the classification of ahadith
  - It is a probabilistic science, even sahih hadith
    - غلبة الظن - likely authentic
    - Ibn Sirin said: [Anas b. Malik used to add "كما قال رسول الله"](#)
  - Most mutawatir hadith, only one

- Should we reject weak ahadith? No.
    - Example: Water is not made impure except when it's taste, color, or smell changes
      1. [Ibn Majah:521](#) إِنَّ الْمَاءَ لَا يُنَجِّسُهُ شَيْءٌ إِلَّا مَا غَلَبَ عَلَى رِيحِهِ وَطَعْمِهِ وَلَوْنِهِ
    - This hadith is weak, but it's taken
      1. If it's not severe
      2. Cannot be binding
    - Ibn Majah himself said if it's in the book that it's acceptable or there for a reason.
  - Are there authentic hadith with are questionable? Many.
    - Example: Eating the hyena is halal.
      1. [Tirmidhi:851](#) قُلْتُ أَقَالَه رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَعَمْ
      2. Jabir was mistaken - meaning is not authentic
      3. Ibn al-Qayyim renders it haram because we have mutawatir understanding that eating animals of prey with fangs/incisors (الانياب) are haram.
      4. [Bukhari:5530](#) أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ
    - Da'if jiddan, Mawdu'
      1. Example: fabrications of farmers making up hadith about favoring watermelons, flowers.
7. Maqasid al-Shari'ah
- Goals of the Shari'ah: Deen, Life, Intellect, Wealth, Honor, Progeny, etc.
  - There could be ahadith that goes against them or assert them even if the ruling to doesn't directly make sense of you
  - [Isra 17:85](#) وَمَا أَوْتَيْنَاهُ مِنَ الْعِلْمِ إِلَّا قَلِيلًا
8. Understanding the historical context
- Example: Dead is tormented because of the wailing of loved ones
    - [Bukhari:1292](#) الْمَيِّتُ يُعَذَّبُ فِي قَبْرِه بِمَا نِيحَ عَلَيْهِ
  - Ai'shah correct Ibn `Umar
    - [Muslim:932](#) إِنَّهُ لَمْ يَكْذِبْ وَلَكِنَّهُ نَسِيَ أَوْ أَخْطَأَ
    - [Muslim:928b](#) «وَقَالَتْ عَائِشَةُ حَسْبُكُمْ الْقُرْآنُ» «وَلَا تَزُرُّ وَازِرَةً وَزَرَ أُخْرَى
  - They used to hire hire wailers during the jahiliyyah times, then they are guilty.
9. Gather all supporting narrations
- One must use all chains of narrations for a full understanding. Some and most narrations are incomplete, especially for a larger event.
  - Example: Whoever invents a good practice in Islam
    - [Muslim:1017](#) مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ
  - You have to look at the other narrations and look at the context context.
10. Seemingly contradictory/problematic ahadith
- Ways to reconcile.



- Example: Prohibition of visiting graves
  1. [Muslim:977a](#) نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا
  2. [Muslim:976b](#) وَاسْتَأْذَنَتْهُ فِي أَنْ أُرْوَرَ قَبْرَهَا فَأَذِنَ لِي فَزُورُوا الْقُبُورَ
- Example: Making alcohol gradually
- Example: Marriage to Maymuna
  - [Bukhari:4258](#) تَزَوَّجَ النَّبِيُّ ﷺ مَيْمُونَةَ وَهِيَ مُحْرَمٌ
  - [Muslim:1411](#) تَزَوَّجَهَا وَهِيَ حَلَالٌ
  - Maymunah's testimony takes precedence
  - Rasūlullāh ﷺ has special prophetic allowance